# Aboriginal AWARENESS Workshop

**Ontario Region Module**

102-03454/

# Aboriginal Awareness Workshop

***Ontario Region Module***

This document is not intended to be the definitive historical or cultural account of events, but rather to provide some background information. The research and writing were undertaken by an Aboriginal contractor on behalf of the Department of Indian Affairs and Northern Development, and the interpretation of events and views expressed herein should not be regarded as necessarily those of the department. Although every effort has been made to ensure accuracy, currency and reliability of the content, Indian and Northern Affairs Canada accepts no responsibility in that regard.

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# Before YOU Start...

This regional module will provide participants and the facilitator with insight into the general issues facing First Nation peoples in Ontario. It should be presented by speakers from the host community or region; however, this text can be used to present the unit if speakers are unavailable.

Some of the information highlighted in the Current Activity section was taken from materials available at the Department of Indian Affairs and Northern Development's (DIAND) Information Kiosk. Speakers may find it useful to address how some of the initiatives described in this section are developing in the host community.

This module is one of nine available, each corresponding to a different region: Alberta, the Atlantic, British Columbia, Manitoba, the Northwest Territories and Nunavut, Quebec, Saskatchewan, Yukon and Ontario.

***When the first Europeans arrived in the 16th century, they encountered Aboriginal cultures which, while different, were highly developed.***

## Statistical Overview of Aboriginal Peoples in Ontario

- 140 First Nations
- 146,113 Status Indians
- 26,905 Métis people
- 397,160 Non-Status Indians

# General Overview

This module introduces participants to the First Nation peoples of Ontario, and suggests topics and issues for discussion. Keep in mind, this is only a brief summary of key issues.

## Background

Ontario has the single largest Aboriginal population in the country. During the last 500 years of European immigration, these people have endured war, disease, paternalism, abuse and neglect at the hands of the newcomers. Past governments have promoted their cultural assimilation, encouraging them to adopt European religions, education and economic activities.

With the flow of immigrant settlers after the American Revolution, governments began to extinguish Aboriginal rights to lands they wanted to develop and settle. In Ontario, this process took 150 years, and involved more than 60 treaty exercises. Today, there are 171 reserves scattered across the province, totalling 700,000 hectares of land.

Aboriginal peoples are striving to reassert their identity and position as Canada's First Nations. They want to confirm their rights within the Canadian Constitution, settle land claims, develop an economic base, re-establish self-government and restore pride in their cultures.

## History

Archaeologists have found evidence of prehistoric communities dating back to 9000 BC. By AD 1000, two distinctive cultural groups occupied what is now Ontario.

The Iroquoian Nations lived in the fertile region of temperate southern Ontario. They grew corn, lived in relatively large fortified villages and supplemented their agriculture-based economy by fishing and hunting.

The Algonkian Nations followed a semi-nomadic lifestyle in Northern Ontario's dense forests. They hunted and fished, and uprooted their scattered communities to follow their sources of food.

The prehistoric ancestors of Ontario's Aboriginal peoples developed distinctive languages, social organizations, religious traditions and economic strategies to meet the challenges of their respective natural environments. When the first Europeans arrived in the 16th century, they encountered Aboriginal cultures which, while different, were highly developed.

## *The Aboriginal Peoples of Ontario*

There are two major linguistic groups in Ontario: Algonkian and Iroquoian. There are several First Nations and many smaller communities in each group; all have their own special characteristics, traditions and history.

### *The Iroquoians*

There were nine principal Iroquoian nations who spoke similar languages. The Huron lived between Lake Simcoe and Georgian Bay; the Tobacco Nation lived south and west of the Huron; the Neutral Nation occupied the Niagara Peninsula; and the Erie Indians lived further south. The Iroquois Confederacy—the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora nations—extended south of Lake Ontario and east to the upper St. Lawrence River.

The Iroquoian nations were excellent farmers; they raised corn, beans and squash, and lived in villages of up to 1,000 people. These villages were made up of clusters of longhouses surrounded by palisade fortifications.

They had complex systems of government based on democratic principles. For example, the Hurons developed a three-tier political system with village councils, tribal councils and a confederacy council. Decisions were made by consensus, which does not have the same meaning to many First Nations people as it does for other Canadians.

The Iroquois Confederacy was founded in the 15th century. A powerful council of all 50 member Chiefs agreed to end inter-tribal warfare, adopt a common set of laws, and meet as necessary to mediate problems within the confederacy.

### *The Algonkians*

The Algonkian linguistic group included eight principal nations, whose territory stretched from Newfoundland to the Prairies. Three lived in northern Ontario. The Ojibway (also called the Saulteaux and the Chippewa) lived along the northern shores of Lake Huron and Lake Superior, from Georgian Bay to the Prairies, and north to the edge of the Hudson Bay watershed.

The Algonkian lived in the Ottawa Valley. The Cree lived in a huge area bordered by Lake Mistassini in the east, the Prairies in the west and north as far as Churchill.

Each Algonkian Nation had numerous communtities; in turn, each community had its own hunting territory. They were small; there were usually fewer than 400 people in each. Traditional activities include hunting, trapping, fishing and harvesting, for which they had their own techniques.

Life in these small communities was very interdependent. Community leadership varied. The entire community participated in decision making. Though some communties had a headman, usually an Elder, his role was more that of a mentor than a ruler.

### *The Mohawk Nation of Akwesasne*

For hundreds of years, the traditional home of the Mohawk peoples was in the middle of what is now New York State. During the hotter months, they would move north to their "summer home" along the St. Lawrence River.

After European immigration, the traditional Mohawk area became a battleground for European groups attempting to set up colonies in the New World. As a result, the Mohawk Nation decided to make their summer St. Lawrence home a year-round one.

"Official" records, often first documented by the Jesuits, show the Kahnawake community established in 1747, and a mission in St. Regis (Akwesasne) emerged in 1752. But the Mohawk Nation's own history shows they were already well established there by that time.

Later, when European settlers defined their own boundaries, the Akwesasne land became unique; it's situated partly in Ontario, partly in Quebec and partly in New York State. This leads to many modern-day jurisdictional triangles.

## *European Immigration*

### *Explorers, Traders and Missionaries*

Life for Aboriginal peoples in Canada changed with the arrival of European explorers in the late 15th and early 16th centuries. The incidence of inter-tribal warfare increased, as each First Nation struggled to monopolize the supply side of the fur trade.

The First Nations who participated in the fur trade were exposed to new diseases, alcohol, firearms, a dependence on manufactured goods, cutthroat competition for new sources of furs, and the resulting boom-and-bust economy. European missionaries were granted, by the government of the day, authority to provide conversion to Christianity as part of a broader effort to "civilize" First Nations.

### *The Métis Experience*

Reports written by Jesuit fathers in the New World make up one of the earliest sources of "métissage" in Ontario. Étienne Brulé, who traveled with Champlain to the New World at the age of 16, was sent to live in a First Nation community. He found his new life very much to his liking. As the thousands who followed him also discovered, intermarriage was inevitable. A distinct, cohesive, mixed-blood population fast became a major factor in Ontario's colonial life.

Exploration reached to the Upper Great Lakes area in the 1620s. Until 1763, the only permanent population in the area was First Nation and Métis peoples.

During the years when neither the English nor the French succeeded in dominating the Upper Lakes area, it was the Métis Langlade family who provided the leadership that Riel's family would later assume in Red River. In fact, the formal surrender of the Sault area to the English was conducted between English officials and Charles Langlade, not the French military.

For a century, the Métis people of the Sault built their nation on the economy of the fur trade. They negotiated military alliances with both First Nation and colonial forces to defend their homeland against the English and, later, the Americans.

There were two attempts to set up a separate province in the Upper Lakes region.* Both were supported by most Métis people.

The first plan was proposed by Antoine Lournet de Lemothe-Cadillac in 1760, who wanted to assimilate First Nations into one community. Cadillac was charged, arrested and acquitted of treason, but removed from office. A century later, the same fate befell another commander in the area, Robert Rogers. He re-opened the Michilimackinac fur trade. In response to local (mostly Métis) pressure, he wanted the French to help him set

***The Métis people of the Sault negotiated military alliances with both First Nation and colonial forces to defend their homeland against the English and, later, the Americans.***

* According to research conducted in 1978 by the Ontario Métis and Non-Status Indian Association (OMNSIA).

up a separate province. He was also charged, tried and acquitted of treason, and removed from his post.

The Treaty of Paris in 1783 ended the possibility of creating a distinct Upper Great Lakes Aboriginal province. Most of the area's major forts, trading posts and population became part of the new American state.

## Education

Churches established and ran schools for Aboriginal children, to give them basic literacy, numeracy and other work skills but also to convert and assimilate them. Throughout the 19th century, the Roman Catholic, Anglican, Methodist and Episcopal churches created schools, many of them residential. By 1885, there were already 69 schools for Aboriginal children in Ontario.

Since the mid-1980s, an effort has been made to adapt the school curriculum in Ontario's First Nation communities to reflect Aboriginal cultures. Since 1983, DIAND has devolved control over education to many First Nation councils. Now, many community schools offer classes and instruction in Aboriginal languages. Universities have established Aboriginal teacher-training programs. Following the lead of Peterborough's Trent University, other post-secondary institutions in Ontario have set up Aboriginal studies programs.

## Colonial Administration of Aboriginal Affairs

During the French regime in Canada, the colonial authorities were very concerned about relations with Aboriginal peoples, because they needed them for the fur trade and to help defend the colony. The King of France claimed all land by virtue of discovery and conquest. But as early as the 17th century, the governors and missionaries promoted the establishment of First Nation settlements.

The British approach to relations with First Nations was different in two ways: first, the British recognized Aboriginal title to land, and second, they created a special branch of government to handle Aboriginal affairs. The British found that entering into land cession agreements was the easiest way to obtain land for development and settlement.

The Royal Proclamation of 1763 recognized the right of Aboriginal peoples to hold the land they occupied, and forbade the sale of this land to anyone but the Crown. Initially, the British wanted the support of First Nations to fight the French (1756-1763), the American colonies (1775-1783) and the United

States (1812-1815). Afterward, they wanted to settle land and provide aid to the destitute Aboriginal people.

In 1830, the British government officially adopted a policy of setting aside special tracts of land, known as reserves, for the exclusive use of First Nations. Aboriginal peoples were encouraged to settle in permanent villages within southern Ontario to farm, and to adopt the Christian religion. Britain transferred control of Aboriginal affairs to the Canadian colony in 1860. In 1867, the new Canadian government assumed this responsibility.

## Aboriginal Treaties

### Land Cession Agreements

The British began entering into a series of land cession agreements or treaties with various Aboriginal groups in 1764. At first, payments were made in cash or goods only; after 1830, the agreements included provisions for land, annuities and other considerations.

Distinct sections of Ontario were considered to belong to specific Nations. The Ottawa Valley was Algonkian; the upper St. Lawrence was Iroquoian; the north shore of Lake Ontario was Mississauga country; and the Chippewa lived around Lake Simcoe, the Georgian Bay and north of Lake Huron. There were also Wyandot, Delaware and Potawatomi in the southwest.

After the American Revolution, Governor Haldimand arranged to purchase Mississauga lands for Loyalists, including Iroquois, who had supported the British during the war. One group of Mohawks, led by John Desoronto, settled at the Bay of Quinte. Another group, led by Joseph Brant, settled what is now the Six Nations of the Grand River First Nation community. The government continued to negotiate with Aboriginal groups to acquire land, especially along the lake and river waterfronts in the south. The land where Toronto now sprawls was purchased in 1806.

Following the War of 1812, the government entered into seven large land-cession agreements; they included territory reaching all the way from the Ottawa River across the province through Arnprior, Peterborough, Barrie, Brampton and on to Goderich. Other agreements included the Bruce Peninsula and Manitoulin Island.

***The treaty process was frequently faulty in a number of ways, and the shortcomings have led to many of the problems being confronted today.***

The following major treaties surrendered the northern and western regions of Ontario.

### Robinson Treaties

When minerals were discovered on the shores of Lake Superior and Lake Huron, the government sought Ojibway lands, minerals, and hunting and fishing rights. The Robinson Superior and Robinson Huron Treaties of 1850 provided one-time cash grants plus annuities of $4 per person. The Manitoulin Island Treaty of 1862 provided one-time land grants, as well.

### Treaty No. 3

British Columbia agreed to join Confederation in 1871, on the condition that a railway be built across the country. Canada began to negotiate the "numbered" treaties to obtain title to southern lands to open them up for settlement.

Treaty No. 3, also known as the North-West Angle Treaty, was negotiated with the Saulteaux Nation of the Ojibway in 1873. It gave the government a land link from Ontario through to Lake of the Woods in Manitoba. First Nations surrendered 140,800 square kilometres of land, which included parts of Manitoba, Thunder Bay, Rainy River and the Keewatin Districts.

In return, they received one-time payments of $12 per person; annuities of $25 per chief, $15 per headman and $5 per person; the provision of schools on reserves; the prohibition of liquor on reserves; and an entitlement to reserve lands equal to 2.56 square kilometres per family of five. First Nations could hunt and fish on the ceded Crown lands, subject to federal regulations, except for those lands used for mining, lumbering or settlement.

A subsequent addition to Treaty No. 3 in 1875 recognized the title of Métis people to land around Rainy Lake and the Rainy River, and similar compensation.

### Treaty No. 5

Treaty No. 5, signed with the Saulteaux and Swampy Cree in 1875, covered 256,000 square kilometres of central Manitoba and part of Northern Ontario. Its terms were similar to Treaty No. 3.

### Treaty No. 9

Treaty No. 9 was signed in 1905 by the Ojibway and Cree Nations of Northern Ontario. Including additions in 1929 and 1930, it involved 661,248 square kilometres of land bounded by the Ontario-Quebec border to the east, the Robinson treaties to the south, Treaty No. 3 to the west and Hudson Bay.

First Nations received one-time payments of $8, annuities of $4 per family, payment for schools and an entitlement to reserve land of 2.56 square kilometres per family.

### Williams Treaties

The two Williams Treaties of 1923 extinguished Aboriginal title in the last large area of non-surrendered land in southern Ontario.

The Chippewa and Mississauga surrendered their hunting, fishing and trapping rights and title to 51,456 square kilometres of land in return for $25 per person plus two funds of $233,425 each, to be administered by the government on the First Nations' behalf.

## *Land Claims*

The treaty process was frequently faulty in a number of ways, and the shortcomings have led to many of the problems being confronted today. For example, these treaties often did not indicate precisely the First Nations and tribal boundaries involved. As a result, some First Nations have mounted recent challenges to the treaties. They maintain that, as they weren't involved in any treaty, their land title has never been extinguished.

The most prominent case has been that of the Temagami in Northern Ontario. The Teme-Augama Anishnabai claim they have never been party to the treaty-making process. After more than a decade of negotiation with the Government of Ontario, they protested logging activity on the land under claim.

In March 1989, the Ontario Court of Appeal ruled that the First Nation had lost its rights to the 10,240 square kilometres of land in question by adhering to the treaty even though it was recognized that their ancestors had not signed the treaty. A treaty signed in 1880 had ceded the area to the Crown for $25. The Temagami appealed the decision to the Supreme Court of Canada and lost. To this day, this issue remains unresolved.

While some First Nations have successfully negotiated land claim settlements, the federal government's process is time-consuming. Some First Nations feel caught up in a system they don't understand and don't feel a part of.

Today the status of the land claim settlements fall within four categories:

- some are settled;
- some are in the process of settling, which is a costly one;
- others don't believe the process works to address their claim of historical injustice; and
- some have, unsuccessfully, gone through the process.

# Current *Activity*

There is much going on right now, as may be understandable with so many communities in a province this size. The following is a brief explanation of some of the broad issues.

## *Self-Government*

Many First Nation communities are negotiating the recognition of their inherent right to self-government. There have been some successes. The actual methods or models vary greatly from community to community, and subject matter may include, for example, education, broad governance, land management and policing.

## *Land Claims*

On April 1, 1997, there were more than 100 active, specific claims; 13 have now been settled. There are 22 under negotiation, and 82 under review; eight involve tripartite land negotiations. In addition, there is one comprehensive claim—that of the Algonquins of Pikwakanagan (Golden Lake).

Many other First Nations are seeking additions to reserve land bases in order to support community development.

## *Hunting, Fishing and Trapping*

Hunting, fishing and trapping rights are of great concern to Aboriginal peoples in Ontario. Considerable work has to be done with the province of Ontario, which has jurisdiction over natural resource management off-reserve, to give appropriate recognition to the exercise of these rights in traditional areas.

Hunting and fishing provides food. In the northern communities in particular, trapping is an important source of income, and access to markets represents an ongoing challenge.

The Resource Access Negotiation Program and the Canada-Ontario Resource Development Agreement both provide support for Aboriginal resource development activity in the province.

## Legacy of Residential Schools in Ontario

Severe trauma often resulted from earlier attempts at assimilation. Residential schools were frequently operated by church organizations. Children were removed from their communities, their culture, their families and their homes. The result? Frequent psychological damage, sometimes even physical injury and abuse. While the problems were recognized earlier, they have just started to be addressed in recent years, and there is much still to be done.

## Improving Conditions in Aboriginal Communities

Because of remoteness and isolation, many Ontario First Nation communities face challenges in terms of infrastructure, housing, access to educational institutions, poor social conditions and inadequate medical services.

The same isolation has often been the cause of social difficulties, with limited employment possibilities and lack of economic opportunity.

Progress has been made over the years, as millions of dollars have been spent to upgrade housing and to ensure electrical, water and sewer service is comparable to that in surrounding communities. Many challenges are still outstanding. For example, housing pressures remain significant with a higher than national average population growth, and the need to ensure continued operation, maintenance and development of existing facilities. Work must continue to support community development to enhance the quality of life and economic opportunity for residents.

## Economic Opportunities and Partnerships

The current thrust of the federal government's approach is to pursue new partnerships with Aboriginal peoples and to enhance those that already exist.

There is also a desire to encourage partnerships between First Nation communities and non-Aboriginal individuals and businesses in Ontario.

The intent is to build better relationships and, by working together, to build a better Canada.

***The current thrust of the federal government's approach is to pursue new partnerships with Aboriginal peoples and to enhance those that already exist.***

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# List of Ontario First Nations

| First Nations | Linguistic Group | Language |
|---|---|---|
| ***Sudbury District*** | | |
| 142 Albany | Algonkian* | Ojibway/Cree |
| 143 Attawapiskat | Algonkian | Cree |
| 198 Batchewana First Nation | Algonkian | Ojibway |
| 228 Brunswick House | Algonkian | Ojibway/Cree |
| 221 Chapleau Cree First Nation | Algonkian | Cree |
| 229 Chapleau Ojibway | Algonkian | Cree |
| 173 Zhilbaahaasing First Nation | Algonkian | Ojibway |
| 218 Dokis | Algonkian | Ojibway |
| 199 Garden River First Nation | Algonkian | Ojibway |
| 231 Henvey Inlet First Nation | Algonkian | Ojibway |

*other spelling forms: Algonkin, Algonquian

| First Nations | Linguistic Group | Language |
|---|---|---|
| 243 Kashechewan | Algonkian | Ojibway/Cree |
| 174 Magnetawan | Algonkian | Ojibway/Cree |
| 219 Matchewan | Algonkian | Ojibway/Cree |
| 226 Mattagami | Algonkian | Ojibway |
| 223 Missanabie Cree | Algonkian | Cree |
| 200 Mississauga | Algonkian | Ojibway |
| 144 Moose Cree First Nation | Algonkian | Cree |
| 145 New Post | Algonkian | Cree |
| 220 Nipissing First Nation | Algonkian | Ojibway |
| 180 Ojibways of Sucker Creek | Algonkian | Ojibway |
| 179 Sagamok Anishnawbek | Algonkian | Ojibway |
| 201 Serpent River | Algonkian | Ojibway |
| 137 Shawanaga First Nation | Algonkian | Ojibway |
| 176 Sheguiandah | Algonkian | Ottawa/Ojibway |

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| 178 Sheshegwaning | Algonkian | Ojibway |
| 202 Thessalon | Algonkian | Ojibway |
| 222 Temagami First Nation | Algonkian | Ojibway/Cree |
| 233 Wahgoshig | Algonkian | Ojibway/Cree |
| 232 Wahnapitae | Algonkian | Ojibway |
| 146 Weenusk | Algonkian | Ojibway/Cree |
| 181 M'chigeeng First Nation | Algonkian | Ojibway |
| 224 Whitefish Lake | Algonkian | Ojibway/Ottawa |
| 230 Whitefish River | Algonkian | Ojibway |
| 175 Wikwemikong | Algonkian | Ojibway/Ottawa |
| | ***Bruce District*** | |
| 122 Chippewas of Nawash First Nation | Algonkian | Ojibway |
| 123 Saugeen | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| | ***Southern District*** | |
| 160 Alderville First Nation | Algonkian | Ojibway |
| 244 Bay of Quinte Mohawk: Six Nations | Iroquoian | Mohawk |
| 248 Bearfoot Onondaga: Six Nations | Iroquoian | Onondaga |
| 141 Beausoleil | Algonkian | Ojibway |
| 165 Caldwell | Algonkian | Potawotami |
| 171 Chippewas Kettle & Stoney Point | Algonkian | Ojibway |
| 139 Chippewas of Mnjkaning First Nation | Algonkian | Ojibway |
| 172 Chippewas of Sarnia | Algonkian | Ojibway |
| 166 Chippewas of the Thames First Nation | Algonkian | Ojibway |
| 161 Curve Lake | Algonkian | Ojibway |
| 253 Deleware: Six Nations | Iroquoian | Seneca |
| 138 Chippenas of Georgina Island | Algonkian | Ojibway |
| 163 Algonquins of Pikwakanagan | Algonkian | Algonkin |

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| 178 Sheshegwaning | Algonkian | Ojibway |
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| 222 Temagami First Nation | Algonkian | Ojibway/Cree |
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| 232 Wahnapitae | Algonkian | Ojibway |
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| 163 Algonquins of Pikwakanagan | Algonkian | Algonkin |

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|---|---|---|
| 162 Hiawatha First Nation | Algonkian | Ojibway |
| 251 Konadaha Seneca: Six Nations | Iroquoian | Seneca |
| 250 Lower Cayuga: Six Nations | Iroquoian | Cayuga |
| 254 Lower Mohawk: Six Nations | Algonkian | Mohawk |
| 140 Mississauga's of Scugog Island First Nation | Algonkian | Ojibway |
| 120 Mississaugas of the Credit | Algonkian | Ojibway |
| 159 Mohawks of Akwesasne | Iroquoian | Mohawk |
| 164 Mohawks of the Bay of Quinte | Iroquoian | Mohawk |
| 135 Moose Deer Point | Algonkian | Ojibway |
| 167 Moravian of the Thames | Algonkian | Delaware |
| 168 Munsee-Delaware Nation | Iroquoian | Delaware |
| 252 Niharondasa Seneca: Six Nations | Iroquoian | Seneca |
| 169 Oneida Nation of the Thames | Iroquoian | Oneida |
| 246 Oneida: Six Nations | Iroquoian | Oneida |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 247 Onondaga Clear Sky: Six Nations | Iroquoian | Onondaga |
| 121 Six Nations of the Grand River | Iroquoian | Mohawk/Cayuga |
| 245 Tuscarora: Six Nations | Iroquoian | Tuscarora |
| 249 Upper Cayuga: Six Nations | Iroquoian | Cayuga |
| 257 Upper Mohawk: Six Nations | Iroquoian | Mohawk |
| 255 Walker Mohawk: Six Nations | Iroquoian | Mohawk |
| 170 Walpole Island | Algonkian | Ojibway/ Potawatomi |
| 134 Wahta Mohawk | Iroquoian | Mohawk |
| 136 Wasauksing First Nation | Algonkian | Ojibway |
| | ***Western District*** | |
| 125 Anishnaabeg of Naongashiing | Algonkian | Ojibway |
| 153 Anishinabe of Wauzhushk Onigum | Algonkian | Ojibway |
| 242 Aroland | Algonkian | Ojibway |
| 124 Big Grassy | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 162 Hiawatha First Nation | Algonkian | Ojibway |
| 251 Konadaha Seneca: Six Nations | Iroquoian | Seneca |
| 250 Lower Cayuga: Six Nations | Iroquoian | Cayuga |
| 254 Lower Mohawk: Six Nations | Algonkian | Mohawk |
| 140 Mississauga's of Scugog Island First Nation | Algonkian | Ojibway |
| 120 Mississaugas of the Credit | Algonkian | Ojibway |
| 159 Mohawks of Akwesasne | Iroquoian | Mohawk |
| 164 Mohawks of the Bay of Quinte | Iroquoian | Mohawk |
| 135 Moose Deer Point | Algonkian | Ojibway |
| 167 Moravian of the Thames | Algonkian | Delaware |
| 168 Munsee-Delaware Nation | Iroquoian | Delaware |
| 252 Niharondasa Seneca: Six Nations | Iroquoian | Seneca |
| 169 Oneida Nation of the Thames | Iroquoian | Oneida |
| 246 Oneida: Six Nations | Iroquoian | Oneida |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 247 Onondaga Clear Sky: Six Nations | Iroquoian | Onondaga |
| 121 Six Nations of the Grand River | Iroquoian | Mohawk/Cayuga |
| 245 Tuscarora: Six Nations | Iroquoian | Tuscarora |
| 249 Upper Cayuga: Six Nations | Iroquoian | Cayuga |
| 257 Upper Mohawk: Six Nations | Iroquoian | Mohawk |
| 255 Walker Mohawk: Six Nations | Iroquoian | Mohawk |
| 170 Walpole Island | Algonkian | Ojibway/ Potawatomi |
| 134 Wahta Mohawk | Iroquoian | Mohawk |
| 136 Wasauksing First Nation | Algonkian | Ojibway |
| | ***Western District*** | |
| 125 Anishnaabeg of Naongashiing | Algonkian | Ojibway |
| 153 Anishinabe of Wauzhushk Onigum | Algonkian | Ojibway |
| 242 Aroland | Algonkian | Ojibway |
| 124 Big Grassy | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 182 Constance Lake | Algonkian | Cree |
| 126 Couchiching First Nation | Algonkian | Cree |
| 183 Eabametoong First Nation | Algonkian | Ojibway |
| 148 Eagle Lake | Algonkian | Ojibway |
| 227 Flying Post | Algonkian | Ojibway/Cree |
| 187 Fort William | Algonkian | Ojibway |
| 185 Ginoogaming First Nation | Algonkian | Ojibway |
| 149 Grassy Narrows First Nation | Algonkian | Ojibway |
| 188 Gull Bay | Algonkian | Ojibway |
| 154 Iskatewizaagegan No. 39 Independent First Nation | Algonkian | Ojibway |
| 189 Lac des Mille Lacs | Algonkian | Ojibway |
| 127 Lac la Croix | Algonkian | Ojibway |
| 194 Lake Nipigon Ojibway First Nation | Algonkian | Ojibway |
| 184 Long Lake No. 58 First Nation | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 186 Martin Falls | Algonkian | Ojibway |
| 225 Michipicoten | Algonkian | Ojibway |
| 203 Mishkeegogamang | Algonkian | Ojibwa |
| 128 Naicatchewenin | Algonkian | Ojibway |
| 158 Naotkamegwanning | Algonkian | Ojibway |
| 239 Neskantaga First Nation | Algonkian | Ojibway |
| 129 Nicickouse-menecaning | Algonkian | Ojibway |
| 151 Northwest Angle No. 33 | Algonkian | Ojibway |
| 152 Northwest Angle No. 37 | Algonkian | Ojibway |
| 147 Ochiichagwe' Babigo'ining First Nation | Algonkian | Ojibway |
| 192 Ojibways of Pic River First Nation | Algonkian | Ojibway |
| 131 Ojibways of Onegaming | Algonkian | Ojibway |
| 191 Pays Plat | Algonkian | Ojibway |
| 195 Pic Mobert | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 182 Constance Lake | Algonkian | Cree |
| 126 Couchiching First Nation | Algonkian | Cree |
| 183 Eabametoong First Nation | Algonkian | Ojibway |
| 148 Eagle Lake | Algonkian | Ojibway |
| 227 Flying Post | Algonkian | Ojibway/Cree |
| 187 Fort William | Algonkian | Ojibway |
| 185 Ginoogaming First Nation | Algonkian | Ojibway |
| 149 Grassy Narrows First Nation | Algonkian | Ojibway |
| 188 Gull Bay | Algonkian | Ojibway |
| 154 Iskatewizaagegan No. 39 Independent First Nation | Algonkian | Ojibway |
| 189 Lac des Mille Lacs | Algonkian | Ojibway |
| 127 Lac la Croix | Algonkian | Ojibway |
| 194 Lake Nipigon Ojibway First Nation | Algonkian | Ojibway |
| 184 Long Lake No. 58 First Nation | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 186 Martin Falls | Algonkian | Ojibway |
| 225 Michipicoten | Algonkian | Ojibway |
| 203 Mishkeegogamang | Algonkian | Ojibwa |
| 128 Naicatchewenin | Algonkian | Ojibway |
| 158 Naotkamegwanning | Algonkian | Ojibway |
| 239 Neskantaga First Nation | Algonkian | Ojibway |
| 129 Nicickouse-menecaning | Algonkian | Ojibway |
| 151 Northwest Angle No. 33 | Algonkian | Ojibway |
| 152 Northwest Angle No. 37 | Algonkian | Ojibway |
| 147 Ochiichagwe' Babigo'ining First Nation | Algonkian | Ojibway |
| 192 Ojibways of Pic River First Nation | Algonkian | Ojibway |
| 131 Ojibways of Onegaming | Algonkian | Ojibway |
| 191 Pays Plat | Algonkian | Ojibway |
| 195 Pic Mobert | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 130 Rainy River | Algonkian | Ojibway |
| 193 Red Rock | Algonkian | Ojibway |
| 197 Rocky Bay | Algonkian | Ojibway |
| 196 Sandpoint | Algonkian | Ojibway |
| 132 Seine River First Nation | Algonkian | Ojibway |
| 241 Nibinamik First Nation | Algonkian | Ojibway |
| 155 Shoal Lake No. 40 | Algonkian | Ojibway |
| 133 Stanjikoming First Nation | Algonkian | Ojibway |
| 150 Wabaseemoong Independent Nations | Algonkian | Ojibway |
| 156 Wabauskang First Nation | Algonkian | Ojibway |
| 157 Wabigoon Lake Ojibway Nation | Algonkian | Ojibway |
| 235 Washagamis Bay | Algonkian | Ojibway |
| 240 Webequie | Algonkian | Ojibway |
| 190 Whitesand | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| | ***Sioux Lookout District*** | |
| **207 Bearskin Lake** | **Algonkian** | **Cree** |
| 216 Cat Lake | Algonkian | Ojibway |
| **237 Deer Lake** | **Algonkian** | **Cree** |
| 215 Fort Severn | Algonkian | Cree |
| **210 Kasabonika Lake** | **Algonkian** | **Cree** |
| 325 Kee-way-win | Algonkian | Cree |
| **212 Kingfisher** | **Algonkian** | **Cree** |
| 209 Kitchenuhmaykoosib Inninuwug | Algonkian | Cree |
| **205 Lac Seul** | **Algonkian** | **Ojibway** |
| 326 Mcdowell Lake | Algonkian | Cree |
| **213 Muskrat Dam Lake** | **Algonkian** | **Cree** |
| 259 Slate Falls Nation | Algonkian | Cree |
| **204 North Caribou Lake** | **Algonkian** | **Cree** |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 130 Rainy River | Algonkian | Ojibway |
| 193 Red Rock | Algonkian | Ojibway |
| 197 Rocky Bay | Algonkian | Ojibway |
| 196 Sandpoint | Algonkian | Ojibway |
| 132 Seine River First Nation | Algonkian | Ojibway |
| 241 Nibinamik First Nation | Algonkian | Ojibway |
| 155 Shoal Lake No. 40 | Algonkian | Ojibway |
| 133 Stanjikoming First Nation | Algonkian | Ojibway |
| 150 Wabaseemoong Independent Nations | Algonkian | Ojibway |
| 156 Wabauskang First Nation | Algonkian | Ojibway |
| 157 Wabigoon Lake Ojibway Nation | Algonkian | Ojibway |
| 235 Washagamis Bay | Algonkian | Ojibway |
| 240 Webequie | Algonkian | Ojibway |
| 190 Whitesand | Algonkian | Ojibway |

| First Nations | Linguistic Group | Language |
|---|---|---|
| ***Sioux Lookout District*** | | |
| 207 Bearskin Lake | Algonkian | Cree |
| 216 Cat Lake | Algonkian | Ojibway |
| 237 Deer Lake | Algonkian | Cree |
| 215 Fort Severn | Algonkian | Cree |
| 210 Kasabonika Lake | Algonkian | Cree |
| 325 Kee-way-win | Algonkian | Cree |
| 212 Kingfisher | Algonkian | Cree |
| 209 Kitchenuhmaykoosib Inninuwug | Algonkian | Cree |
| 205 Lac Seul | Algonkian | Ojibway |
| 326 Mcdowell Lake | Algonkian | Cree |
| 213 Muskrat Dam Lake | Algonkian | Cree |
| 259 Slate Falls Nation | Algonkian | Cree |
| 204 North Caribou Lake | Algonkian | Cree |

| First Nations | Linguistic Group | Language |
|---|---|---|
| 238 North Spirit Lake | Algonkian | Cree |
| 258 Ojibway Nation of Saugeen | Algonkian | Ojibway |
| 208 Pikangikum | Algonkian | Ojibway |
| 236 Poplar Hill | Algonkian | Ojibway |
| 214 Sachigo Lake | Algonkian | Cree |
| 211 Sandy Lake | Algonkian | Cree |
| 206 Wapekeka | Algonkian | Cree |
| 234 Wawakapewin | Algonkian | Cree |
| 217 Wunnumin | Algonkian | Cree |

NOTE: The First Nation listing can be found in the Indian Register, DIAND 1999. Other demographics and statistical data are available through the regional DIAND office.

| First Nations | Linguistic Group | Language |
|---|---|---|
| 238 North Spirit Lake | Algonkian | Cree |
| 258 Ojibway Nation of Saugeen | Algonkian | Ojibway |
| 208 Pikangikum | Algonkian | Ojibway |
| 236 Poplar Hill | Algonkian | Ojibway |
| 214 Sachigo Lake | Algonkian | Cree |
| 211 Sandy Lake | Algonkian | Cree |
| 206 Wapekeka | Algonkian | Cree |
| 234 Wawakapewin | Algonkian | Cree |
| 217 Wunnumin | Algonkian | Cree |

NOTE: The First Nation listing can be found in the Indian Register, DIAND 1999. Other demographics and statistical data are available through the regional DIAND office.